hosts; for thou art true and wonderful, and the giver of food with cattle.

3. All men concurring in satisfaction, bearing the dipt sacred grass, solicit thee, as the kind invoker of the gods, to the chambers (of sacrifice) for infinite wealth.

4. May the (sage) on whom all men rely possess foe-subduing strength : radiant AGNI, so shine in our habitations that they may abound in riches: shine, purifying AGNI, dispensing light.

X. (XXIV.)

The deity is AGNI; the *Sishis* are termed GA UPAYANAS andlAU-PAYANAS, and are four in number, named severally, BAJTDHU, SUBAITDHU, SRUTABANDHU* and VIPRABANDHU, to each of whom a half stanza of the two stanzas of which the *Sukta* consists is attributed j the metre is *Viraj** Varga xvi, ^ 2.[1] AoNi, who art to be adored, be ever nigh to us,

[1] These two verses seem to be favourites : the first *pada* of the first occurs twice in the *Stima-Veda,* i, 448, n. 457; thu second once, n. 453 : the second *pada* of the second stanza occurs in the same, n. 459: we Have both of them Uvice in the *Yajushj* 3. 25, 15. 48 : *Mak'idhara's* explanation is much the . same as *Sdyana's,* exuept in one or two words ; as *varuthyah* in the first line of the first stanza: *Sdyana* explains it *varani-yah, sambhajanfyahj* that which is to be chosen, to be enjoyed, to be worshipped : *Makidltara* interprets it favourable or auspi-cious to the family or the house, *varutha* meaning, he says, either *putra sam&ka,* an assemblage of sons, or *yrika,* a house: *Sdyana* also gives as an altern-dtive, endowed or inclosed with circumferences or defence.-?, *paridhibhir-vritah,* alluding*, perhaps, to the common import of *varutha* the fender of a carriage: again, *vasuxravas,* in the second line of the first verse, which *Sdyana* interprets *vy&ptdnndh,* he by whom food is dispensed, *MaUdkara* explains renowned for wealth,